195 The curious locutions of the Pangwe language, such as a bê
241 bidžǐ = to plant "food," that is, to plant, and a nyǒn bidžǐ = to take "food," that is, to harvest, seem to indicate that the cultural level of the farmer followed that of the primitive collector. That is to say, the expression suggests that the conscious cultivation of plants developed from the observation and exploitation of edible leaves, fruit, and the like found wild in nature. The Pangwe have wholly risen above the latter stage, and they revert to it only occasionally in periods of distress.

241 Their agriculture is hoe culture, that is, the soil is loosened by means of the hoe and digging stick. The hoe (ebǎ́k, Ntum; ebǎ́k, Fang), Figure 48, consists of a piece of iron tied to a wooden handle bent in the form of a hook; the digging stick (evīḗn Ntum, Fang; tǒń, Jaunde) is a wooden stick with the end shaped like an incisor. The hoe is used by the women, the digging stick by the men /86/. Other agricultural implements are the ax (oyū́n), Figure 49, and the bush knife (fā-tsí IV), Fig. 50. The latter, which today has been almost completely replaced [111] by the European cutlass, nkpwēdǎ́ I, is used to dig tubers, such as yams, and to level the soil. For the latter purpose I also observed the use of wooden spades attached to a handle.

Tillage begins with the clearing of the ground (a lī tsí). First, the lianas, undergrowth, and thinner trees are cut down with the cutlass. In this way some elbow room is created, and the larger trees can be felled with an ax. /Fig. 48 appears here in the original text./ Ordinarily a whole group of trees is tackled at one time in the following manner. The lianas are severed first so that they can no longer hold up the trees. The majority of the thinner tree trunks are merely notched, and then only one fairly massive tree is cut down. This tree when it falls brings down virtually the entire group of trees, together with its network of lianas. As a result, very little remains to be done. The very large trees are usually left standing to provide shade. They are removed, by setting fire to the roots, only if it is absolutely necessary to do so. Without the help of fire, it would require a number of days to cut down such a giant tree, and the Pangwe rarely have time for this in the brief dry

Another
244 789 [824] fertility medicine consists of the following mixture: 1) bark of the Simarubacea Irvingia barteri Hook. f. (andŏ́k; 2) bark bark of the Anacardiacea Pseudospondias microcarpa (Rich.) Engl. (ofŏ́s); 3) elephant manure; 4) sand from the Campo or the Uelle; 5) salt. On the eve of sowing this mixture is added to the nuts. This, too, must be understood as a direct transfer of power: the groundnuts are to be as numerous as the fruits of the two plants named; they are to become as enormous as the pile of elephant manure; as numerous as sand in the Campo — we would say, as the sands of the ocean; and as innumerable as the grains [834] of salt. Finally, certain Liliaceae (ayáń) are planted between the groundnuts so that their leaves may become as green as the lilies in the field. As can be seen, there is no lack of friendly encouragement and good examples.

244 The fruit, illustrated in cross-section by Plate 6, Drawings a and b, usually has two seeds, more rarely three, and still more rarely one. Something reminiscent of our love feast occurs when a boy at work finds a fruit with three seeds in his mother's basket or in the field, calls his friends, and shares the seeds with [195] them. This is called euphemistically: bi kī kăbăd, "we dissect a goat." Thus, we have here the doctrine: Do not forget to do good and to share with your fellow man when you are living in abundance! It is probably more by way of a game that the Pangwe, [353] especially the children, sometimes eat the nuts raw. Otherwise raw nuts are prepared principally for soup or compote. It is also customary to boil the whole fruit and then eat the seeds. The [357] nuts are stored in large, tall baskets of raffia pith, which are hung under the roof or placed on a bed, or the nuts may be placed loose on the groundnut loft, akăn owŭnŏ.

433 435 244 As a result of their laziness and indifference, the Pangwe seldom have enough groundnuts, so there is always a period of time when they have to do without them until the next harvest has been brought in and is sufficiently dried. This is the reason that in the Ntum and Fang regions at these times the price for a "plate" (2)

[804] 2. The flat plate-shaped baskets called bush plates are a unit of measurement.

3. Care of the body.

515 539 By and large, the Pangwe may be called a very clean people, cleaner than many European peoples. The majority wash and bathe very frequently, and the following proverb shows how a person who does not wash is judged:

otūŋ kŋ -mfŏŏ	a	dzǒ́ŋnā:	kā	mvŏ́ŋ
Old pocket (1)	she	said thus:	if now there is	rain

● [195] 1. A common term of abuse for men, similar to our "old hag" for women.

a	bṓde	ma,	ngbǎna	a	wǒ́ban	e	madzǐ́m	a
it	wets	me,	time	to	wash	in the	water,	it

bē	ma	anǎ
was	for me	just!

That is: "The rain came just in time, it was high time for a bath."

164 515 The many skin diseases, from which younger people suffer with special frequency, seem to have causes other than uncleanliness, /187/ although it must be admitted that among many Negroes there is an incredible indifference with respect to the care of the body, treatment of wounds, and parasites. In general, however, one can only praise the Pangwe for their cleanliness.

515 388 724 Formerly, even soap, made from a Rubiacea (ogbwǎ́m Fang, ogbwę́mē Ntum), was customarily used for washing bark cloth.

515 278 814 There are no fleas; but on the other hand there are vast numbers of lice which are picked off and killed by biting them -- the women swallow them at the same time. They are also killed by special medicines. These medicines are made with raffia palm oil which is rubbed on the skin and which the lice do not like to begin with. To the oil is added charred and ground plantain skins or the ground and subsequently dried roots of the Apocynacea Doacanga diplochlamys K. Sch. (oŋ́ metūŋ́ Ntum), ground leaves and blossoms of the Simarubacea Quassia africana Baill. (isūŋ́-elī́), and ground leaves of the Malpigiacea Heteropteris africana A. Juss.

821 there is a thunderstorm; actually,
"the rain is roaring."

mother, and, as a sign of a certain season, it is dependent upon the moon which, like all other celestial bodies, was assigned its course by the same primeval force. /197/

821 775 As we saw in the creation stories /Ed., not translated/, lightning also existed from the beginning (in the egg!). Later, however, the souls subdued lightning, and they now use it for two different purposes. The first is to warn their descendants on earth of a threatening storm, that is, sheet lightning and atmospheric lightning (yǒ'yǒs IV Fang or fǒ'leyǒs IV Ntum). "There is lightning" is then expressed by fǒ'leyǒs a yǒ's or fǒ'leyǒs a lǔd, "the atmospheric lightning lights up," or "it passes by"; the root yǒs means "to open suddenly with a bang, to light up, to appear suddenly and disappear again." Secondly, the souls use lightning to strike down large trees that bar their view of the earth and the activities of human beings -- that is, lightning that strikes, zǎ'n IV Ntum, zǎ'lǎn IV Fang, or zɛ'yǎn IV. The fǒlevǒs is thought of as like the igniting of powder when it lights up briefly and suddenly; the zǎ'n is like the firing of a rifle, and just as in the case of the latter, one says: ngɛ́ a kǒbo, "the rifle is talking," so in the case of the former, one says: zɛ'yǎn a kǒbo, "the lightning rifle is speaking," that is, "it is thundering" (the cracking thunder accompanying lightning, in contrast to the distant rolling thunder of which we spoke above).

[195] [278] Lightning that strikes is conceived as a black bullet that strikes the trees and splinters them. The "turd of the lightning" (abī' zɛ'yǎn) -- this presumably refers to molten and conglomerated masses of resin -- is believed by the natives to have curative powers, as does the bark of trees struck by lightning.

Although the "lightning cartridge" is intended solely for purposes of blasting, it can also be dangerous for human beings if they happen to be in the neighborhood of the trees affected, and it is believed that death is caused by the tremendous roar. Hence it is advisable to withdraw into the house during thunder storms, because, by strict command of the souls, lightning is not allowed

539 tǫ̀bǒ̀ nale, adzǫ̀ǒ̀ a n'abɛ̌
833 remain thus, affair it is bad.
836 Chorus:

A ta ma vɯ̄ or a na ma
Oh, my father, I am dying, Oh, my mother, I

vɯ̄.
am dying (4).

[195] 4. The Negro dies on every occasion when something unpleasant happens to him; the chorus thus speaks from the point of view of the woman who is in such despair concerning this "bad affair" that she would almost like to die.

836 Although there are no actual prostitutes, a number of the
548 women enjoy the free life of a girl and up to the age of 30 or 35 years remain ngə̀'n, "girls." This kind of "girl," to whom every man, boy or adult, whatever his name, whether he is handsome or not, is equally /255/ welcome, is called a ñzɛ̄̌la. The fact that people have no better opinion of her than we have of a loose woman is shown by a song sung at a festival for the
[533] souls. In its own way this song represents a delightful satire and, for the Pangwe, an extraordinarily witty, poetic achievement. I have reproduced it in Section 20 ("Music") /Ed., not translated/.

In spite of the great sensuality, relations between the sexes
831 do have finer traits; tactful behavior, precise observation of prescribed forms, and profound spiritual sensibility are not absent. The ingenuous conduct of the young man toward the girl's parents and the naturalness with which the young people enjoy their love, without obligations, without social prejudices, have something almost ideal about them.